Nuggets in SrImad rahasya traya sAram

Chapter: 20 niryANAdikAram

kramam of jIvan leaving the sariiram

Soul's departure process

Topics of interest- What we will discuss

- Reason for the delay for death (kAla vilambA in niryAnam) for prapannan
- For the prapannAs who abided by sAstrAs, the dealy will be as per what they have requested
  - That is moksham is granted as they had desired during prapatti process

- Before niryANA, bhagavAn's favor/assistance (upkArA) in many areas -
  - Removial of the nigraha sankalpam,
  - Blessing of anugraha sankalpam,
  - Quicken the moksham conferring,
  - Create an interest in mOkshA for prapanna
  - Make the prapannA call out the Lord
  - His determination to grant mOksham when the body is shed,
  - Distribute puNya/pApAs to friends and enemies,

- keeping the previous cleansing and wishes (samskAram, manoratham) etc. unchaged during the time of death,
- Create a reason for death to happen
- utkrAnthi kramam,
- merge senses (indriyAs) to mind (manas)
- merge manas to vital air (prANA vAyu)
- merge jIvA with minute elelments (bhutAsuksham)
- Make the jIvan to relax with Him
- Close the path to other nAdis so that jIvAnN will not go through them
- Let it go through brahma nAdi

- PrapanA is not restricted by death's time, location etc. (No kAla, desa niyamam)
- For prapannA, last minute contemplation is not a must (no need for antima smruthi)
- Correct explanation of "antima smruthi sentence" in gadyam
- Details of antima smrithi
- States after antima smrithi

20-1. Opening Sanskrit slOkA – The Lord merges very soon

- the collection of senses → mind → the vital breadth (prANa vAyu) → soul → sublte elements (sukshma panca bhutAs) → Himself, the supreme Lord

- This is common for both who realized who they are (svarupam) and did the means for moksham (mOkshOpAyam) and for also for those who did not.
- But based on the person's status He is taking them to different paths (dhumAti – smoky or archirAdi – bright) thorugh different veins (nAdi)

20-2. Note:

- The jivAtmA who realized the svarupam and completed the upAyam will be removed through special mOrdhanya nAdi on the head and will be lead through archirAdi mArgam (bright path) to SrIvaikuntam
- For those who did not do the upAyam, they will be led though dhUmAdi mArgam (smoky path) and sent back to samsAram

20-3. "*loka vikrAte charaNau saraNam te avrajam vibhO*" - Jitante slOkA says: To the Lord who measured the worlds, at His lotus feet, was taken the refuge after giving up all the desires, including the desire to enjoy one's own AtmA.

- At that time, bhagavan takes him by his hand, who is the the only true support for him
- It is said the Lord janArdanA who has been bought by only the price of bhakthi is the true escort.

20-4. Thus the chetanan who has been held by the grips of the Lord [who is cherished as the King of kings (rAjAdi rAjan) in mahabharatA] makes him to live in a divya desam where the Lord likes and lives. There, the chetanan will be cherished like the queen and will live accordingly (paramaikanti)

20-5. Some prapannAs may be in a state as follows, due to their poorva karmAs which have already started yielding the fruits

- Some may get involved with "I", "me", "mine" of egos and possesiveness (ahamkAra mmamkArams)
- Due to those thoughts, they may do offenses/crimes
- May desire and love things other than bhagavAn
- For the fullfilment of those desires, they may approach demi-Gods
- They may lose the staunch faith mentally
- Because of that they may get involved in other means also

20-6. But, some may be engaged in service to the Lord {bhagavad kaimkaryam} without any gap, because of their merits from previous births {poorva karma puNyAs} and based on their request of petition during prapatti

20-7. The question now is the time at which these two types of prapannAs will shed their body. We will answer it now.

20-8. For any type of prapannAs first of all, the ahmakAra mamakArams associated may be just a temporay effect only. Not permanent like charkvAka philosophy

20-9. Even those who walk steadily can slip sometimes. Like that ahmakAra mamakArams can envelope the prapannAs too. But will be eliminated when they acquire the discriminative knowledge {viveham}

20-10. Refer the Ch: 18 aparAdha parikAram

- If any offense had happened, it will be removed by
- pleading for the forgiveness
- or performing atonement (prAyazcitta)
- or enduring a small punishment

20-11. If one has done the prapatti without specifying the time for the attainment of moksham, when will he achieve it?

- Lakshmi tantram says – After taking refuge with me, some may engage in sinful activities continuously;
- and they may not repent or do any atonement.
- For them, they have to go through the punishment till all the sins are exhausted. Then only they will reach me.

20-12. Since prapannan desires mOksham, he will not fall for other things, that much.

- Some along with mOksham, may like to become brahmA, or enjoy certain karmA.
- But bhagavAn who provides real welfare for the prapannAs will not confer them, because He knows that those are not good for them.

20-13. vishNu dharmam says – Even when the prapannan request for bad things, bhagavan does not bless so.

- bhagavAn says, "To whom I want to bless, I remove the wealth from them;
- his friends and relatives thus will desert him.
- If he still continue to stay with me even through difficulties, then I will bless him with rewards even far higher than devAs"

20-14. kundadarApAkyAnam in mahabharatA – kundadAra once to cloud devata, prayed to bless him with wealth. He was not blessed. Instead he was made to relaize the shortcoming of the wealth and was uplifted.

20-15. Like this bhagavAn

- Makes the prapannAs realize that sometimes these are trivial, temporal, and despair causing (alpha astira, dukkatvAdi) rewards only.
- Sometimes blesses wealth and make them to hate those later – ex: saubhari rishi, kucelA

20-16. So, the one who has done prapatti with a restriction on timing, within that time, will be in a position to reject anything other than bhagavAn.

20-17. But for the one who has done prapatti without any time restriction, will be delayed.

- Lakshmi Tantra says this – When one engages on the desires of other worldly pleasures, he will enjoy without interferenece in this world and finally will develop aversion over those and will get dispassion (vairAgyam) come and reach paramapadam.
- So there is a delay for him till he develops aversion on other things.

20-18. Some after prapatti, may seek other gods.

- bhagavAn, someday will associate them with pure devotees (aDiyArs).
- By this, he realizes, become shameful and corrects himself,

- Thus bhagavAn eliminates unworthy relations

20-19. For some after prapatti, the connection with other Gods will stay permanent.

- In those instances, we need infer that the praptti as a means was incomplete.
- They may even sent be to hell (naragam).
- For those who had a little bit of prapatti left over, in the future that may get completed fully and be rewarded then.

20-20. One who has done prapatti after arising complete faith (mahA isvAsam) will not stumble in their buddhi. They will not approach any other means. If some approach other means or confused in their buddhi, then it can inferred that their faith is not complete. They will be kept corrected till they achieve complete faith. Thus bhagavAn change them as full prapanAs

20-21. Thus, the prapanna without flaws (dOsham) will not have any delay in attaining the mOksham. There is no doubt in this. For them, "On this day I can attain mOksham" till that desire is born, the delay will be there. They get mOksham on the time they desire.

20-22. Thus as quoted in tirumAlai, a true prapannan will be a lazy person and will be the affectionate disposition to Lord SrI ranganAthA, the husband of SrIranga nAcciar.

20-23.